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Images of Palestinians in the Work of Naomi Shihab Nye

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Abstract. Naomi Nye, of the third American generation of Palestinian descent, in her work presents her father, a Palestinian-American immigrant, and her grandmother, a Palestinian woman who lived in the West Bank. She shows these two individuals as unique yet representative characters at the same time. From the onset, Nye values the skills and abilities of her bi-cultural father, particularly his verbal dexterity, and his deep commitment to the Palestinian cause as well as his family. On the other hand, she encounters in her grandmother a Palestinian woman who exhibits hoth a highly developed spiritual otherworldliness as well as earthy and maternal qualities that are perceived initially as essentially secondary in importance/value to those exhibited by her father. Over time, however, her perceptions of both of these relatives undergo a dramatic transformation. While she continues to admire the very positive characteristics of her father, she begins to recognize he is a person oddly lacking in authority in both cultures he inhabits. In addition, she discovers that her grandmother manages to convey meaning, reveal her identity, and exert authority over her environment through her word-less, largely non-verbal behavior, and emerges as the matriarch of the family.

Introduction

Naomi Shihab Nye has emerged in recent years as a leading Palestinian spokeswoman presenting an American perspective of Palestinians and Palestinian causes colored by her close family relationships. Currently living in Texas with her family, Nye is the daughter of a Palestinian father who immigrated to the U. S., and a Palestinian grandmother who lived "high in the hills" (qtd in Orfalea 64) in a West Bank village. She has received numerous awards for her work, she travels frequently on

lecture tours, and appears with some regularity in PBS documentaries and NPR radio programs. Jayussi has anthologized some of her poetry in the Anthology of Modern_Palestinian Literature (356-362), and critics like Orfalea have called her "the outstanding American poet of Palestinian origin" (56). True to what Zogby has pointed out, that "Arab American poets find and express their identity through family" (27), much of Nye's poetry, fiction, and essays include observations of members of her family, particularly her father and her grandmother. This paper proposes to identify the image Nye presents of Palestinian women of her grandmother's generation, and the image of Palestinian men of the generation of her father. Both of these images are filtered through Nye's eye and pen. As a hermeneutical experience, we observe Nye on her quest for understanding, as she progresses through what Palmer terms "deep" experiences (233), transforming and revising her perceptions of her father and grandmother, until she arrives at "a fresh way of seeing" (233). As Palmer points out, to reach these marvelous moments of insight, a writer will observe, discard, observe again, and finally reach conclusions. Holdheim terms this "an ongoing elucidation of the way understanding actually comes about" (12). In regard to Nye and her view of Palestinian men and women, we as readers, follow her journey to elucidate deep structure, clarify ambiguities, and sort out contradictions while enriching her understanding with new meaning, reflected, of course, through her text. Clearly, this endeavor involves issues of translating culture and discerning gender issues which will be discussed later.

In regard to culture, Edward Said in his introduction to "After the Last Sky: Palestinian Lives", points out the difficulty of representing the complex reality of the Palestinian experience (Jayussi 722). At the same time he points out that "All cultures spin out a dialectic of self and other, the subject 'I' who is native, authentic, at home, and the object 'it' or 'you' who is foreign, perhaps threatening, different, out there" (723). Out of this dialectic emerges identity. Along this same line of thought, Bakhtin (1986), has argued that it is not necessary to immerse one's self in a foreign culture and in the process forget one's own in order to achieve cultural understanding. He argues that "Creative understanding does not renounce itself, its own place in time," but rather embraces otherness. "Our real exterior can be seen and understood only by other people," he says, "because they are located outside us in space and

because they are others. In the realm of culture, outsideness is a most powerful factor in understanding" (7). Iser argues that the space between cultures allows us to "open up the experience of otherness" (8) which, he contends becomes evident "only in individual manifestations" (8). Iser further points out that translatability "requires construing a discourse that allows for transposing a foreign culture into one's own" (10).

If we proceed from the views proposed by Said, Bakhtin and Iser, it would follow that Nye is in an ideal position to understand the culture represented by her grandmother and that same metamorphed culture represented by her father. She shares the American culture her father has seemingly assimilated and understands, and she is poised on the rim of her grandmother's culture, an outsider in the enviable position of being open to what is essentially a foreign culture represented through the behavior and apparent value systems of her grandmother.

I would like to point out two issues that distinguish the image of Nye's father from that of her grandmother, and in extension, Palestinian Arab men and women represented through these two figures: these are the language of silence and the differences between authority in the traditional sense and the ability of the grandmother to transcend and control the environment.

Nye introduces her readers to both her father and grandmother on numerous occasions throughout the corpus of her work. In the autobiographical novel Habibi, Nye tells us that when they first meet, her grandmother sweeps Nye into an embrace and proceeds to throw her head back, roll her tongue high up in her mouth, and trill wildly. Her father attempts to silence his mother to no avail. She then "shimmied her arms in the air like a Pentecostal preacher" (41). Nye notices that her hands are tattooed "with the blue shape of flying birds" (41). Later in the novel the authority and strength of this old village woman are presented to us when she brings the narrator, Liyana, Nye's autobiographical self, back to health after a serious illness. Before the appearance of her grandmother, the narrator had languished, sick with some disease she had contracted from the nurse at her school when she was immunized against cholera with an unsterilized needle. Her physician father treats her with modern medicine that fails to cure her. He also does not contact his mother right away. When she is told of the girl's illness, her grandmother "was furious he hadn't alerted her right away. Was he trying to insult her? Didn't he know she could make Liyana well?" (142). When her

grandmother, Sitti, arrives, she proceeds to pluck silver straight pins from her belt, and stick them in the sheet around the girl's body. When she is finished, there "must have been hundreds of straight pins" around her body. Her grandmother then begins to pray, rock back and forth, open her hands wide over the girl, and flick her fingers as if she is "casting the illness aside" (143). When her brother returns home from school and sees the bed, he comments, "Wow. A voodoo bed." The grandmother is very upset with the father, frowning and shaking her finger at him. "He should have been smarter, especially since he was a doctor and all" (144). The next day the girl revives and begins her recovery. Her grandmother's religious faith and semi-verbal mumbling and muttering seem to have cured her.

More interesting than the village healing are the comments on authority emanating from this scene. Obviously, the girl's father has no particular confidence in the healing arts of his mother, choosing rather to depend on his modern medicine. He also neglects to phone his mother immediately and inform her of the situation, effectively exerting his authority over the scene, an act of power in contrast to his obvious impotence in managing any sort of cure. The grandmother, on the other hand, is not invited; yet when she does intrude, she makes her presence felt quickly, quietly, and effectively.

How should each of these characters be understood? Should they be seen as figures of the Arab culture? Or should they be seen by their relationship to each other? By what they are able to accomplish? Or by both? Feminists like Paula Teichner have pointed out that "It is a male voice that privileges the rational, the practical, and the observable" (67). It is also this voice that dismisses superstition. If we carry this point to its limits in Nye's work, we see that both medicine and patriarchy work to legitimatize her father's figure initially as the authority figure. When her grandmother brings forth a cure through non-logical and largely non-verbal means, traditional healing comes into conflict with contemporary medicine, and this woman who has been silenced and ignored emerges with some dominance. Nye legitimizes this woman of silence as having power by explaining this special power in the language or rhetoric of the rational. If authority is defined by the power to affect change, then Nye's grandmother exudes authority. Sitti cures sick people when modern medicine and contemporary healing arts cannot.

Another set of examples illustrate how Nye defines power and authority, this time in terms of her poetry. In one of her better-known poems titled "Blood," (from Words Under the Words 121), Nye starts out with a quote from her father that "A true Arab knows how to catch a fly in his hands." The narrator points out that he is able to do just that—catch flies in his hands. When she turns her attention to other problems facing Palestinians, however, her father's ability at communicating in English and Arabic provides no solutions for serious Palestinian problems. He becomes oddly mute when faced with Palestinians' displacement and uprooting. She describes a time when she turns her attention to newspaper headlines that "clot" in her blood and she quite naturally turns to her father for answers.

> "A little Palestinian dangles a truck on the front page.
> Homeless fig, this tragedy with a terrible root
> is too big for us. What flag can we wave?"

She then phones her father to talk.

> "It is too much for him,
> neither of his two languages can reach it.
> I drive into the country to find sheep, cows,
> to plead with the air:
> Who calls anyone civilized?
> Where can the crying hearts graze?
> What does a true Arab do now?"

The contrast between the ability at catching flies in his hand and the inability at solving serious national problems could not be more pronounced. The verbal skills that give her father power and stature fail him at the moment when he needs them most. This impotent face of authority stands in sharp contrast to the power of her grandmother who makes her presence felt on a personal level.

In the poem "the Words Under the Words" in the volume by the same name, Nye dedicates the poem, "for Sitti Khadra, north of Jerusalem," to the lady who has cured her when modern medicine could not. In fact, in the first stanza her speaker states:

> "My grandmother's hands recognize grapes,
> the damp shine of a goat's new skin.
> When I was sick they followed me,
> I woke from the long fever to find them
> covering my head like cool prayers."

In order to establish the ways in which her grandmother exerts authority within her environment, the speaker then describes the days of this old woman, the way she has healed shotgun wounds and crippled babies. "She knows the spaces we travel through," says the speaker, "the messages we cannot send—our voices are too short / and would get lost on the journey." Underscoring the source of her grandmother's understanding and ability to effect change, the speaker describes Sitti's faith in God:

"My Grandmother's eyes say Allah is everywhere, even in death.
When she talks of the orchard and the new olive press,
when she tells stories of Joha and his foolish wisdoms,
He is her first thought, what she really thinks of is His name."

In the final lines of the poem, the speaker acknowledges the power of "the words under the words," meaning that softens the rough edges of our world. The speaker finds it necessary to extol the virtue of her grandmother's "unspoken" means of universal communication that while carrying profound impact is not always acknowledged as having the importance of verbal communication:

"Answer if you hear the words under the words—
otherwise it is just a world with a lot of rough edges,
difficult to get through, and our pockets full of stones."

The differences and contrasts between these two poems and the individuals described are pronounced. While her father seems overwhelmed by the tragedy inflicted on Palestine, her grandmother repairs wounds, cures the sick, and nurtures crippled children. While her father who knows two languages is unable to speak in the presence of Palestinian problems, her grandmother who knows no verbal language manages to communicate in an unspoken word-less language. And, finally, her grandmother finds sustenance and meaning in her faith. Nye never mentions her father's faith in this poem. We know from her essays that her father is a non-practicing Moslem. We learn in the course of the essays that when she was a girl, he was a popular speaker delivering lectures on the Holy Land and "the Palestinian Question." During one Christmas season he fell into a "ministerial swoon" ("Thank You in Arabic" 34), briefly considered becoming a preacher, and enrolled in a seminary. Before they left for their year in Palestine he dropped out of the seminary.

This pattern of starting some activity and then stopping or failing at it marks her father's character throughout Nye's work. In the course of the essays she tells the story of her parents' attempts at running a business. In "Commerce," she describes how her parents opened a series of import shops. When they left the shops and went on a vacation one year, the Sheraton stockroom where they stored their pre-Christmas inventory went up in flames. "But the insurance on the business lapsed during our absence, right before the blaze" (24). While the narrator "kept tonguing the word lapsed, lapsed," her father "who often proposed his belief in fate as ruling the universe received a call at our motel" (24). This belief in fate, a basic and fundamental idea of Moslems, a deep-seated cultural and religious belief, is stated almost in passing and in the same breath as the statement that her father has received a phone call, effectively trivializing, on the narrator's part, the importance of fate in relation to the earth-shattering events. The narrator also stresses her amazement that her father would allow such an important business decision to be neglected. The family's livelihood is profoundly affected by the loss of their inventory and the impression throughout the essays is that they never quite recover financially, at least they never try to do business again.

In contrast to this image of her father as an ineffectual businessman, Nye offers a portrait of a loving father figure. In her collection of essays, Never in a Hurry, Nye presents positive, comforting images of her father during her childhood. In "Language Barrier," Nye describes her father's verbal dexterity and how her father's English is perfect though he has a tendency to mix up his bs and ps. "He had a gentle, deliberate way of choosing words," (28), she says, and he tells his children Joha stories, the same stories mentioned in the poem about her grandmother, seemingly a cultural link from generation to generation. It seems that he has at times said a few things to his children in Arabic, though she admits she had not learned to say "Thank you" in Arabic until she was fourteen. Like the father figure described in the poetry, this man is also articulate as reflected in stories he tells to his children.

The speaker in "Arabic Coffee" unites these contrary images of her father and establishes a tension between her father as a loving parent figure and as a failed authority figure. The speaker begins the poem by describing her father making traditional coffee: ". . . he let it / boil to the top, and down again. / Two times. No sugar in his pot." Almost as an aside, the speaker then adds mention of "The hundred disappointments, /

fire swallowing olive-wood beads / at the warehouse and the dreams / tucked like pocket handkerchiefs / into each day . . . ." The speaker juxtaposes the family's catastrophic financial loss to the simple tradition of sharing a cup of coffee so lovingly prepared. Clearly, her father is a fine host, carrying the tray with the coffee like an "offering" to his family and friends. In this traditional act of generosity, her father successfully holds onto remnants of his Palestinian culture, maintaining and reviving customs from his Arab roots. The loss of the beads, symbolizing his failure at business, however, intrudes into this homely scene, a constant reminder that in a new and different culture he doesn't function as effectively, much like his mixing up his b's and p's in the midst of his remarkable verbal dexterity. No matter how well he prepares his coffee and brings the traditions of his homeland to his American family, as a patriarchal figure he has failed at bringing his family financial security, and even in memories of her happy childhood his daughter never has forgotten that.

Arab identity as depicted in these incidents is determined by personal characteristics, national identity, and the ability of individuals to bring about change. The speaker's father has loads of personal talents ranging from manual to verbal dexterity. He is someone who apparently feels deeply for the plight of Palestinians yet at the same time feels impotent to solve the major problems of homelessness and national identity. He loves his family but cannot offer them financial security. The grandmother's dexterity seems to be more earthy, one more attuned to curing disease and solving immediate problems. She is depicted as capable and quite sure of the unspoken power of prayer and the power of her ability to communicate without either of the two languages her son understands.

The speaker's realizations about her grandmother's character have evolved gradually. In the essay "One Village," the speaker confirms the earthy, elemental characteristics of the old woman who milks the cow every morning, and lights the oven heated by "the dung of sheep and goats," barefoot with "her headdress drifting about her" (50). Her father comments that he doesn't think his mother should be lighting the fire, for this "Could be dangerous," he says. The narrator points out that she does it better than anyone else in the village. In this moment we realize the narrator's initial marvelous innate understanding of her grandmother from the perspective of someone removed from the culture altogether.

We learn that Sitti performed a pilgrimage a few years before and has worn primarily white garments ever since. It is the word-less quality about her grandmother, however, that the narrator believes will affect her life. "Maybe this is the heritage, that deep well that gives us more than we deserve. Each time I write or walk to think, I drop a bucket in it. Staring at my grandmother, my Sitti, as she sits on the low bed, rocking back and forth in time with conversation, tapping her fingertips on her knees, I think, this is the nectar off which I will feed" (51). Echoing her description in the poem "Words Under the Words," the speaker acknowledges that it is the unspoken, the sense of self, that has touched her. This passage carries such profound import that a photo of Sittit sitting in her bed, leaning forward over her knees, is placed at the beginning of her poetry collection. When asked about the presence of Israeli soldiers, her grandmother replies that after their arrival and the dispersal of the ugly cats they brought, the good ghosts who floated up to the ceiling and sang songs disappeared (52). She describes these ghosts as having "warm honey voices" with "a soft yellow light that glowed" (53). She no longer hears their singing. Unlike her practical son who worries about the fire and about his mother getting burned, she is attuned to ghosts and understands life on a spiritual level.

In the final essay in the collection, "One Moment on Top of the Earth," this spiritual woman is dying. When she learns that her family is traveling to see her, she revives and refuses to lie down again. Love of her family, of her son and granddaughter, brings this woman back to life. In Mint Snowball, Nye revives this moment of her grandmother's recovery and comments that her relatives no longer hear the Israeli soldiers "pounding the streets with the butts of their guns" (51). She adds, "My relatives didn't see them anymore. 'They're invisible." It seems that the spiritual quality of her grandmother who could see ghosts has affected her family with the ability to shut out the nearby soldiers, similar soldiers to those who scared away the friendly ghosts.

The norms that identify the life of Nye's grandmother seem to conform to the "maternal thinking" Grimshaw identifies as one type of feminist thinking as it relates to philosophy. Grimshaw points to Sara Ruddick's work on maternal thinking arguing that the task of mothering is essentially in contradiction with the task of waging war, especially since the objectives of each task are contradictory (Grimshaw 241). "Maternal thinking" is "giving, attending ... entirely outgoing, focused on

the welfare of the child" (248). Nye's grandmother seems to embody this maternal image even during the war Palestinians are waging for their land and national identity: she takes care of gunshots, patiently helps her granddaughter recover, and gives of herself through her stories and the care she takes in baking bread. What is interesting in this scene, however, is that she exhibits all these traits toward her grandchild. Her son, Nye's father, is far away and physically unable to be on the recciving end of her care and concern. Moreover, when he is around he is not particularly approving or welcoming of his mother's unusual talents. He most decidedly comes across as his mother's son in his ability to tell stories, and in his attempt to bring his own family closer to his relatives. However, beyond their shared love of family and story-telling, these two figures share little in common.

Two related issues emerge from this discussion of Nye's father with his verbal arts and her grandmother who, in her essentially non-verbal condition, manages to convey the essence of what she is and what she represents to her granddaughter. The first issue involves the value attached to verbal and non-verbal communication. The second issue is the problem of how messages are being conveyed; Nyc's grandmother speaks only Arabic; Nye's targeted audience speaks English. Nye herself admits that she has understood her grandmother's verbalized comments largely through someone, often her father, who has translated them for her. This second issue then involves the problem Nye has encountered in using a translated text.

Feminist criticism offers some insights that address both issues. Benstock has pointed out from a feminist perspective that men have relegated women to silence and invisibility (2); in the same breath, however, she points out that even when women werc "choked," thcy have still managed to speak, to smuggle "messages past border sentries" (2). Nye's grandmother has obviously been able to formulate messages to her granddaughter past any sort of restrictions imposed by cultural or linguistic differences. Their understanding has been, as Nye says, under the words, non-verbal meaning that would get lost if verbalized, communication that hovers somewhere between words and mcaning, between the signifier and signified. As such, whether and however her father has translated his mother's words would seem to be immaterial; it is not the words themselves that carry meaning.

From the perspective of authority as defined through text in this context, Marcus has pointed out that in a patriarchal society, the pen is equated with manhood (87). Nye's father wields a metaphoric pen represented in his language dexterity, yet fails to establish the authority necessary to begin to solve serious problems or establish financial security for his family. Nye's grandmother would seem to be without this tool of authority and control. Interestingly enough, Nye wields her pen and confers any sort of authority this old woman may need. So how does her grandmother then manage to convey her sense of self ? Nye imparts through descriptions of her grandmother's maternal behavior a symbol of her control of her environment; the images of her stove, her choice of costume, and the use of her hands and trilling noises to convey meaning become symbols of her national identity. Her grandmother emerges as a powerful woman, not in the traditionally male dominated culture in which land ownership determines potency and verbal dexterity inspires respect and confers power; but rather in a counter culture in which feminine values acted upon have the power to bring about positive change.

Nye's realization about her Palestinian relatives has not been achieved through some sort of epiphany. Rather, it is the result of an extensive series of events and perceptions over a number of years. Before Nye traveled to the West Bank and came to know her remarkable grandmother, her idea of authority had been shaped by her experiences with her father. She marveled at his language ability and understood some of the problems of a Palestinian man coping with a new culture. She saw his drive to maintain his otherness while trying, sometimes unsuccessfully, to make a living for his family. She was aware of the fragile balance between being the person in authority and yet failing in different ventures like his business because he did not quite have control over his environment. Nye dimly connected her sense of identity with this Palestinian-American figure representing in part the "uprooted fig" who finally found a sense of belonging, and the patriarchal figure whose sense of power came largely through his verbal dexterity.

When she meets her grandmother, Nye encounters someone who represents a very different face of authority. This woman accomplishes change through action, not words, her healing arts and spirituality

transcending time and space. Gradually over time, Nye's grandmother becomes the central figure in her writing. Nye also comes to appreciate the ways in which this fascinating Palestinian old woman manages to subvert traditional sources of power represented by words and guns. Nye is deeply affected by her grandmother's connection to spiritual non-verbal forces, forces representing the source of her power and establishing her identity.

We realize how Nye's attitude towards her father and grandmother has changed over time. When she first met her grandmother, she echoed her father's patriarchal attitude, concerned that the old lady needed to be careful around the fire, and that she had no business meddling with healing the sick. Gradually, however, the speaker becomes aware of all the attributes of Sitti's character which define her as a matriarchal figure: beloved, head of the family, exuding power over events and people. Concurrently, as Sitti's character begins to take center stage in the poetry and prose, and helps define the identity of the speaker as a Palestinian-American, the familiar and beloved figure of the father begins to recede into the shadows. This transformation in attitude has evolved over a long period of time in the speaker's life, and in the final analysis has a profound effect on the way that Nye's speaker defines her father, grandmother, and herself in her later writing.

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صور الفلسطينيين في أعمال نعومه شهاب ناي

مارشا غايب قطرية

قسم اللغة الإنجليزية – كلية الآداب

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المستخلص. تبدي نعومة شهاب ناي – الكاتبة الأمريكية المنحدرة من أصل فلسطيني – معرفتها وتفهمها لوالدها الفلسطيني الأمريكي وجدتها الفلسطينية التي تعيش في الضفة الغربية. وتسجل ناي ما يجعل والدها وجدتها شخصين ذو خصوصية متفردة، وفي الوقت نفسه ممثلان للوضع الفلسطيني. وتبدي ناي إعجابها بمهارات وقدرات والدها المتمكن من حضارتين، وخاصة قدرته اللغوية وإخلاصه العميق للقضية الفلسطينية، ولعائلته. وفي الوقت نفسه تجد ناي في جدتها امرأة تبدي قدرة روحية تهتم بعالم الآخرة، بالإضافة إلى صفات الأمومة، واهتمام بهذا العالم، وتبدو صفات الجدة هذه غير مهمة في البداية مقارنة مع صفات والدها، ولكن عبر النصوص يتغير موقف ناي منها بشكل ملحوظ. فبينما تستمر صورة والدها صورة إيجابية إلا أنها تشير إلى أنه شخص غير قادر على ممارسة أية سلطة في كلتا الحضارتين اللتين يعيش فيهما. كما تكتشف أن جدتها قادرة على إيصال معانيها وشخصيتها وأن تمارس سلطة على البيئة التي تعيش فيها دون حاجة إلى استخدام الكلام، وذلك عن طريق تصرفاتها التي تجعلها أمًا للعائلة بأكملها.

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The Impact of Foreign Cultures through the Video (VCR/ DVD/ VCD) and Television (TV) on Saudi Society as Perceived by Saudi Undergraduate Students in Saudi Arabia

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Abstract. This study sought to examine the perceptions of Saudi undergraduate students regarding the effect of the movies and programs of the Video (VCR/ DVD/ VCD) and television (TV) on Saudi culture. A survey method using a questionnaire was employed to collect the data for this study. A total of 83 Saudi undergraduate students of whom 58 (or 69.9%) were males and 25 (or 30.1%) were females participated in this study. Simple descriptive statistics, chi-square and t-test were utilized in the analysis and presentation of data.

The main findings of the analysis revealed that:

1.Video (VCR/ DVD/ VCD) movies and programs affect Saudi society beliefs in the women's roles and attitudes towards family size more than it affects values towards the importance of family ties.

2. VCR/ DVD/ VCD movies and programs affect Saudi students' perceptions of the desired immediate family size.

3. The most frequently watched movies among Saudi students are American followed by Egyptian and Indian movies which are the least viewed movies.

4. The average immediate family size is down to 4.566 from the average 12.699 suggested by the respondents' extended family size.

1. Introduction

The Saudi Arabian society has undergone major changes through the use of the Video (VCR/ DVD/ VCD) and television (TV). These influences come as a result of watching many hours of foreign cultures on their Video machines and the TV sets. These influences of the Video and TV may affect family ties, family size, studying habits, friendship concept and the use of leisure time. For example, Saudi viewers watch different life styles from their own on the above noted media which may have negative effects on their social beliefs. The influence of watching foreign cultures on these media either at the individual or group level may create more than one sub-culture within one society. However, this study intends to examine some of the effects of foreign cultures through the Video and TV on the Saudi society culture as perceived by Saudi undergraduate students in Saudi Arabia.

The primary focus of this study is to examine the perception of Saudi students of the effect of foreign video's culture and television on their concept of life, as result of watching many hours of foreign cultures. In this regards, the study attempts to explore the impact of foreign cultures upon the Saudi society culture through the above mentioned media. In this connection, the researcher will study whether the effects of these foreign cultures (American, Egyptian and Indian) will have a reinforcement or reevaluation of the present Saudi concept of family ties, family size, friendship, studying habits, and the use of leisure time.

The importance of this study relies upon the fact that it reflects to what extent foreign culture have affected the Saudi society culture, as a result of watching many foreign movies and Programs on the VCR/ DVD/ VCD and TV. This study may show to what degree the assumed influences of the foreign cultures through the VCR/ DVD/ VCD and TV has on the following social variables: Family ties, family size, the friendship concept, studying habits and the use of leisure time. This study may help to make Saudis aware of the magnitude of the negative effect of the VCR/ DVD/ VCD and TV on their life style. This awareness can be introduced in a "discussion panel" on the Saudi TV, where the individual members of the panel explore what is good and useful and what is bad and damaging to an Islamic Society such as Saudi Arabia. This in turn may help reduce the negative effect upon the Saudi social culture.

It should be noted that while most of the previous studies on the subject have been conducted on the impact of the use of the VCR and TV as the only available media on one hand, this study considers the advancement in the technology which have created other sophisticated media such as DVD/ VCD and others. In addition, this study may help the Ministry of Culture and Information to create appropriate guidelines for using the VCR/ DVD/ VCD, TV and other advanced future media in Saudi Arabia.

Definition of Terms

VCR: "Video Cassette Recorder... A magnetic recording and playback machine. Generally used for recording and viewing full-motion video, but useful (when adapted) as a data backup device."[1].

DVD: "Digital Versatile Disk." (Formerly Digital Video Disk.) Same size as a CD but stores seven times CD capacity on a single sidc. DVDs can also be double-sided or dual layer. Today most DVDs are used to display full-length commercial motion pictures."[2].

VCD: "Stands for 'Video Compact Disc' and basically it is a CD that contains moving pictures and sound. Video-CD or Video Compact Disk. A VCD looks identical to a DVD. Two VCDs are required per film (as only about 70 minutes fits on each VCD). The quality is no better (and sometimes slightly worse) than a new VHS tape."[3].

TV: *Two Saudi Arabian Governmental Television Channels: The First Channel broadcasts in Arabic and the second Channel broadcasts in English.*

Impact: "The effect of a communications medium on its audience."[4].

Saudi Students: Saudi students who are studying at the undergraduate level and are enrolled at King Abdulaziz University, Jeddah, Saudi Arabia, at the time of conducting this study.

Culture: "The customary beliefs, social forms, and material traits of a racial, religious or social group."[5].

Commercial on the VCR/ DVD/ VCD: An advertisement displayed on VCR/ DVD/ VCD movies which informs or announces other movies for rental or purchase purposes at video stores.

Limitation of the Study: This study represents the perception of Saudi undergraduate students who are enrolled at King Abdulaziz University during the period of conducting this study. Although the result of this study does not represent the perception of all Saudis in Saudi Arabia, this study could give some indications about the perception of Saudi students toward the impact of foreign cultures on the Saudi society through the use of VCR/ DVD/ VCD and TV.

Research Questions: The primary research question in this study seeks to investigate; Do Saudi students perceive that the video (VCR/ DVD/ VCD) affects their society's culture? Specifically, the following questions will be addressed.

Question 1. What is the perceived impact of the VCR/ DVD/ VCD upon the Saudi society culture?

Question 2. To what extent do the VCR/ DVD/ VCD affect the Saudi society on their family size?

Question 3. Is there s relationship between the numbers of hours spent watching the VCR/ DVD/ VCD and the effect of cultural aspect through the VCR?

Question 4. Is there a relationship between VCR/ DVD/ VCD hours and the Saudi society in terms of family ties, family size, studying habits, and friendship concept and leisure time?

Question 5. What types of movies (American, Egyptian, and Indian) do Saudi Arabian?
Students watch on their VCR/ DVD/ VCD?

Question 6. To what extent do commercials on the VCR/ DVD/ VCD affect Saudis in selecting their movies to watch on the VCR/ DVD/ VCD?

Question 7. What is the perceived impact the TV on the Saudi society?

Question 8. What are some of the reasons why Saudis watch more hours on the VCR/ DVD/ VCD than on the TV?

Question 9. Does the perception on the immediate family size depend on the respondent's gender and class level?

Question 10. Is there a statistically significant difference between the extended family and the desired immediate family size?

2. Literature Review

For this study, the literature review will cover three major aspects of the topic: A. International concern of Media Imperialism. B. Impact of the VCR/ DVD/ VCD on Saudi Society. C. Impact of the TV on the Saudi Society.

A. International Concern of Media Imperialism

The foreign culture's effect is the concern of many scholars in international communication and mass media. This concern comes as a result of the phenomena of the flow of information from the new world to the third world. This situation makes third world countries concerned about this problem in their agenda.

For example, chin Chua Lee (1979) in his book Media Imperialism Reconsidered, showed this concern.

The growing salience of the media's cultural functions may be linked with changing milieu of international concerns and the corresponding third world agenda. Internationally, it appears that the struggles for national independence by the new nations during the 1950s and the early 1960s have been shifted to the contemporary "north-south" economic confrontation of the 1970s and the cultural media conflict which began to unfold in the last Few years - Correspondingly, on the surface, third world nations seem to have shifted priorities from national and integration and socioeconomic modernization to cultural expression [6].

However, the problem of imperialism media is "the imbalanced global media flow of information came to be called cultural imperialism" [7].

Many third world countries are importing a huge amount of TV production each year such as programs, movies, music and educational programs. The major purpose of importing these programs is to help the development plans in third world courtiers and to entertain their citizens.

For example, importing 50 percent of television programs are the following nations: Brazil, Hong Kong, Malaysia, Philippines, Thailand, Iraq, Kuwait, Saudi Arabia, Jordan, Algeria and Nigeria [8].

Another example of the concern of imperialism media is by the Canadian government, whose concern is the effect of foreign TV programs on their people identify. In this case, Canada, being a large country though it is not an underdeveloped country, faces this problem as well.

The dilemma Canada faces in broadcasting illustrates basic paradox of a major industrialized nation that is torn between a search for self-identity and a yearning for larger than nation identity, between nationalism and pan-American, and between protectionism and liberalism [9].

This may be due to technological advancement which was started in the western countries. "Television, as one form of popular culture originally evolved from the technological development and social adoption of the west."[10].

In the Middle East, the effect of mass media gets attention to some scholars in international communications and mass media because of the high importing of foreign TV programs and movies from the United States. Specifically, Saudi Arabia is a good example to be studied for the following major reasons: First, this country imports a high percentage of foreign movies and TV programs. Second, this country is one of the foremost countries in the world to use the VCR/DVD/VCD heavily. This is due to the absence of varied television programs and ratio of the small population to this wealthy country.

Saudi Arabia's enormous oil wealth contrasts with its very brief history of modernization. While behind its more northerly Arab neighbors in terms of development, it is still ahead of the small Gulf States. Saudi Arabia also illustrates the dilemmas of the politically conservative regimes in the Arab world, which seek to maintain Arab traditions [11].

B. Impact of the **VCR/ DVD/ VCD** *on Saudi Society*

According to Boyd and Srtaubhaar (1985), "Whether media is used for fostering a sense of nationalism, or supporting instruction in school, videos are generally organized to support cultural, educational and

economic development, even thought they are not always used for that." [12].

This part of the paper explores the impact of the VCR/ DVD/ VCD on the Saudi society by attempting to answer the following questions:

1. Is there an effect of the VCR/ DVD/ VCD on the Saudi Arabian society?
2. How are VCR/ DVD/ VCD used?
3. What kinds of videos are available?
4. Is there control on the kinds of videos available?

Home video (VCR/ DVD/ VCD) are very popular in Saudi Arabia. They bring a strong competition to Saudi television due to the Saudis' needs of entertaining themselves; They want to see a variety of Saudi TV channels, which has caused Saudis to watch the VCR/ DVD/ VCD heavily. Half of Saudi homes that own televisions have VCR/ DVD/ VCD. In Saudi Arabia, people rent or buy many movies from video clubs and stores. In addition, they exchange VCR/ DVD/ VCD or duplicate home videos. Historically, in 1967, a few Saudis started purchasing one-half inch Sony reel-to-reel recorders. Then in 1972, Sony imported U.S. standard three-quarter inch U-matic cassette recorders. These recorders were used to play back television programs and pre-recorded films. Most of these materials were recorded on the air in the United States or Europe. By the late 1970s, Half-Inch Beta and VHS Recorders were marketed in the Kingdom. The affluent Saudi society was able to offer VCR/ DVD/ VCD to many homes. Robert Azzi (1980) told of asking his Saudi driver if he wanted to go home to watch a soccer match on television. The driver, in explaining that he did not wish to depart for home, said, "Oh, no--my wife will make a video recording of it for me." A former Saudi Arabian minister has referred to his country as the first video tape society [13].

In 1974, an American working for the Sony Company started selling Sony U-matic video recorders that used a three-quarter inch cassette with a maximum playing time of one hour. Following that year, the half-inch machines arrived at an approximate cost of $2,500.00. By 1981, the company had made two million VCRs, VCR dealers in the Arabian-Gulf countries including Saudi Arabia bought 400,000 units. By 1980, the VHS machine became popular among Saudis [14].

A survey was done by Bakhadir (1981) in Eastern Saudi Arabia about owning a VHS or Beta machine. The findings of this study showed 76.6 percent of VCR owners had VHS machines. On thc other hand, the ownership of U-matic and Beta was 21.3 percent. This study reflected the situation in Saudi Arabia. While the price of the VHS was becoming more reasonable and a lot of Saudis paid for the machine. In 1982, 61.4 percent of Saudi television homes owned VCRs with about 17 percent owning more than one machine [15].

Abdellatif Al-Oofy (1986) conducted a study on the impact of the videocassette recorder on young Saudis telcvision viewing habits and life styles. One of the major cities, Medina, had the highest proportion in male ownership of VCRs and Riyadh, thc Capital of Saudi Arabia, had the highest ownership of VCRs by females, respectively 88% and 84%. Moreover, Al-Oofy found that 76% of malcs and 83% of females owned VCRs. We can notice from this study about owning VCRs in Saudi Arabia, that there is a high percentage of owning VCRs among Saudi students in Saudi Arabia. Although those students consider that they do not have enough time to watch the VCR, a high percentage of them are owners of VCR [16].

According to Abdellatif Al-Oofy's (1986) study of the impact of the videocassette recorder on young Saudi television viewing habits and lifestyle, there is a growing influence of the VCR programs and the way people linguistically communicate. Egyptian movies, in particular, transmit many words to the Saudi dialect. This is less obvious with Western languages. In addition, the researcher noted that it is obvious now that the VCR is invading Saudi's households essentially because it is the only entertainment apparatus available in the absence of a rich and diversified television network. Mover, one of the central problems confronted by national Saudi television production and programming is its relative failure to satisfy the growing public demand for information in comparison to other Arabic countries and Western television technology. Nevertheless, one might notice that among its negative influences is the continual wasting of time which, in turn, could cause weight gain, myopia, and so on. In addition, culturally the video deals with the importation of external values, attitudes and beliefs inappropriate with the Arab-Islamic culture [17].

Saudi Arabia has made a law titled, "The Video Bill." This 1980 law defines undesirable material, details the conditions under which video

tape rental establishments can be operated, and punishment is for "material either defamatory to the Islamic religion or endangering the security or the country." [18].

According to Al-Oofy's (1986) study, American movies are considered the most preferred for young Saudi students in three major cities: Riyadh, Jeddah and Medina. Then, following that, Egyptian movies which they see on the VCR [19]. In addition, this study reflected what impact VCR programs have on Saudi society's beliefs, values, and attitudes. The findings showed that both Saudi males and females are anxious about that VCR programs change their beliefs and values. This result reflects a negative attitude towards the VCR [20].

Recently, the advancement in technology has created other sophisticated media such as DVD/ VCD that joined the traditional VCR as the most used popular media among Saudi Arabian population, especially, in the main cities of Riyadh, Jeddah and Dammam.

C. Impact of the TV on the Saudi Society

"Watching television is popular among teenagers in Saudi Arabia, Saudi males liking Western programs best, while non-Saudi Arabs and Saudi females prefer Arabs programs." [21]. Before Saudi Arabia became a kingdom in 1932, under King Abdul Aziz Ibn Saud, a series of wireless point-to-point communication stations were purchased to help with the administration of his large country. King Abdulaziz overcame the objections to radio communication by persuading the Kingdom's religious leader that radio was not the work of the devil. Later, this helped to bring radio broadcasting in the western part of Saudi Arabia. In the late 1970s, two television stations were in operation. Following the successful beginning of television in the country's two largest cities, Riyadh and Jeddah, new stations were added. Then, in 1982 the Ministry of Information was able to report that the major cities could receive the one Saudi TV channel which was owned by the government [22].

Boyd and Najai reported that television quickly became popular in Saudi Arabia because there was no cinemas and theaters permitted by the government. In the Eastern Province of Saudi Arabia, viewers may receive television signals from neighboring Arabian Gulf countries; Kuwait, Bahrain, Qatar and United Arab Emirates [23].

Historically, the Saudi Arabian government has not been receptive to media research by Saudi nationals or outsiders, although this attitude is changing dramatically in recent years [24].

A study by Boyd and Shobili (1972) provided the only useful and available data of a period when the visual medium was still new. Regardless of it's several limitations, for example, a small sample (120) of only adult males were used and the sample was not scientifically drawn. However, the study found that:

1. Television sets were owned by 90.8 percent of the respondents, 39 percent owned two sets.
2. Sixty percent of the respondents said they watched television daily.
3. Respondents watched an average of 14.8 hours per week.
4. An average of 5.9 people watched television.
5. Thursday and Friday evening (the Saudi equivalent of Friday and Saturday nights) Broadcasting of Egyptian films and television programs were the most popular television offerings [24].

A study was also done in the early 1980s by Boyd and Najai (1984) which proposed to examine youth television viewing in Saudi Arabia. The purpose of their study was to summarize viewing habits for both male and female Saudi and non-Saudi Arabs living in Riyadh, the Capital of Saudi Arabia. The sample included 600 adolescents between the ages of 15 and 20 from secondary schools in Riyadh. From the sample, a total of 520 completed responses were tabulated (283 males and 237 females). Of the 520 usable questionnaires, 407 (78.3%) were completed by Saudis; the remaining 113 were completed by non-Saudis from Jordan, Egypt and Syria [25].

The study also permitted three programming preferences: Western programs, programs produced in other Arab countries, and Saudi produced programs. The respondents were asked: "which one of these three types of programs does you like best?' The results shows that 36.0% preferred Western programs, 40.5% preferred programs from other Arab countries, and just 32.6% responded that they preferred Saudi produced programs. Also, this study noted that more Saudi female respondents preferred local programs than did their male counter parts, while no Saudi females showed an interest in local programs. Also, more

Saudi and non-Saudi male respondents preferred Western programs than did females Table 1.

Table 1. Male and female program preferences.

Type of Program	Saudis		Non-Saudis	
	Male	Female	Male	Female
Western	47.9%	23.2%	36.1%	30.8%
Arab Programs	29.7%	39.5%	57.3%	69.2%
Saudi Produced Programs	22.4%	37.3%	6,6%	---

Source: Douglas Boyd and Ali M. Naji, "Adolescent TV viewing in Saudi Arabia," Journalism Quarterly, P. 299, 1984.

In a study done by Najai in 1982, it was found that 563 of the total 892 respondents admitted that they have imitated television characters in at least one of several respects, including the character's voices, hair styles, dress, general appearance, body movement, or the way the characters speak [26].

The effect of an Egyptian series might be extended to other groups of society such as women, children, and adolescents. It has been found that children, in particular, are likely to learn by watching others in the process of learning [27].

According to Alamoudi (1984), the VCR is too difficult to control and is considered one of the biggest threats, not only to television but also to the belief system of the society. In this category are plays, series, drama, movies, and sports. The demand for entertainment programs is such that Saudi TV devotes 40 percent of broadcast time to this programming. The programs in the first channel was grouped into three broad categories; entertainment, religious, and news. Within the entertainment category, Egyptian dramas are divided into episodes. Each episode is one hour long and is shown for 13 days [28].

According to Merdad (1987), the shortage of local production in Saudi television is apparent. Saudi Arabia has some programs from Egypt as well as from Kuwait. Also, Saudi Arabia imported some programs from some countries such as Jordan, Syria, Iraq, and Lebanon [29]. In addition, if we notice on Table 2 that Saudi Arabia imported the

highest percentage (74.5%) from Egypt among those Arabian countries. (Table 2).

Table 2. Source of imported Arab programs in Saudi Arabian television, 1981.

Country	Aggregate Hours	Percentage
Egypt	998	74.5%
Kuwait	117	8.8
Lebanon	117	8.8
Iraq	52	3.9
Jordan	26	2.0
Syria	26	2.0
Total	1362	100.0%

Source: Khaled Ahmed Al-Amoudi, "Toward the Implementation of Saudi Arabia's Information Policy, A Content Analysis Study for Saudi Arabian television Programs; First channel," (Master's Research Project, Michigan State University," East Lansing, P. 39.

Television often exposes children to adult actions and relationships for which they are unprepared. They are thrown into an adult world long before they have the information and maturity to cope with it. How television affects a child will depend on how the child interprets what is viewed and the use the child makes of that information. Parents and other adults can be the determining factor in making television a positive learning experience [30].

The Kingdom of Saudi Arabia recognized television as a powerful force for bringing about change. The populace of Saudi Arabia was psychologically prepared to accept the television medium for they wanted a means of recreation and entertainment that would not be in conflict with their religion. Also, the introduction of technology and the influence of Western culture made them eager to learn about activities and customs in other parts of the world. Television brought Saudi Arabia out of social isolation [31].

Shobailli (1971) concluded the guidelines of the Ministry of Information for imported programs in Saudi Arabia prohibited the following:

1. Scenes which arouse sexual excitement.
2. Women, who appear indecently dressed, appear in dance scenes, or in scenes which show overt acts of love.

3. Women who appear in athletic games or sports.
4. Alcoholic drinks or anything connected with drinking.
5. Derogatory references to any of the "heavenly religious,"
6. Treatment of other countries with praise, satire, or contempt.
7. References to Zionism.
8. Material meant to expose monarchy.
9. All immoral scenes.
10. References to betting or gambling.
11. Excessive violence [32].

The Saudi society has been affected by TV since the first TV (ARAMCO TV Company) in the eastern part of Saudi Arabia. The government recognized the influence of TV on Saudis. Beforc the arrival of TV to Saudi Arabia, some people traveled to Egypt and Iraq and enjoyed TV. Then, government brought the TV after convincing the religious leaders who were anxious about what will be shown on the small window TV.

The main reason why Saudi Arabia insists on strict adherence to Islamic standards in the media, especially on television, is the government's desire to maintain its image as both the homeland of Muslims and the center of Islamic world, which contains more than seventy-one Islamic nation-states. As a matter of fact, the Saudis feel themselves responsible for spreading the message of Islam to the rest of the world. It is this missionary role which had placed Saudi television in such a though position, because of the inevitable obligation to maintain strict Islamic guide lines still competing with other stations in the Gulf area [33].

From the above noted Scholars assertion, one can argue that Western programs as well as other Arabic programs have influenced the Saudi society in terms of lifestyle, tradition and language.

3. Research Methodology, Data Analysis, Findings, Conclusions, and Recommendations

Research Design and Methodology

The populations of this study consisted of male and female Saudi Arabian undergraduate students enrolled at King Abdulaziz University,

Jeddah, Saudi Arabia, during summer, 2005. Approximately 10,000 students constituted the population of this study. A random sample size of 100 was selected for this study. Most of the students who were involved in this study were single.

A survey instrument in the form of a questionnaire was originally written in Arabic (Arabic is the native language of the sample population.). This questionnaire was used in collecting data for this research. The Questionnaires was translated into English by the researcher because the research was written in English. Then, the translated questionnaire was checked by Five Saudi Professors at King Abdulaziz University who are expert in both Arabic and English languages (*i.e.,* their undergraduate degrees were obtained from Saudi Universities and their graduate work was done in either American or British Universities). The researcher goal for this translation from Arabic to English and from the English version to the Arabia version was to achieve a balanced translation between different languages without deviating from the Arabic original meanings this is called by Alghalib (2004) among other scholars the" linguistic equivalency." [34]. Finally, the Arabic version of the questionnaire was then distributed to the selected sample or 100 students of whom 83 (or 83%) of them responded.

The questionnaire consisted of 22 items designed to collect data on demographic information, respondents' perception on the effect of VCR/ DVD/ VCD and TV on Saudi Arabian culture and usage of American, Egyptian and Indian movies.

Responses to most of the perception items were on an ordinal Likert-type scale. As a consequence, means and standard deviation were useful in the presentation and analysis of data for this study.

Analysis and Research Findings

The primary purpose of this study was to assess the perceptions of Saudi students regarding the effect of the video (VCR/ DVD/ VCD) and television (TV) on the Saudi society culture. Data presented in this section was gathered through a survey of Saudi Arabian undergraduate students at King Abdulaziz University, Jeddah Saudi Arabia.

A total of 83 Respondents participated in the Survey. Consequently, due to a relatively low number of observations, this study is mainly descriptive in nature. Research results will be presented in terms of frequencies, percentages, means and standard deviations. Whenever

appropriate, a chi-square test of statistical significance and the t-test will be utilized to address some of the research questions.

In using the chi-square test of statistical significance, the problem of empty cells or cells with low expected frequencies was of great concern. In order to minimize this problem, certain variables used were appropriately collapsed to reduce the number of empty cells and thereby reduce the chi-square degrees of freedom. Though this procedure may not completely eliminator the problem of empty cells or cells with low expected frequencies, it represents the best efforts undertaken to maximize the validity of the chi-square a results given the few number of subjects in this study.

The distribution of respondents according to five major demographic variables was as follows: of the total 83 respondents, 58 (or 69.9% were males, while 25 (or 30.1%) were females; 63 (or 75.9%) were single, while 19 (or 22.9%) were married and 1 (or 1.2%) was divorced. The majority of the respondents who participated in this study ranged in age from 18 to 20 years old. However, four students were under 18 years old and 11 (or 13.31%) were over 22 years.

Respondents were asked to indicate their current class level in the university. Table 3(a) shows the number and percentage of responses by class level and age.

Table 3(a). Number and percentage of respondents by age class level.

	Freshman		Sophomore		Junior		Senior		All	
Age	n	%	N	%	n	%	n	%	n	%
Less than 18 years	4	100.0	--	--	--	--	--	--	4	4.8
18 to less than 20 years	11	25.0	1	2.3	32	72.7	--	--	44	53.0
20 to less than 22 years	--	--	12	50.0	3	12.5	9	37.5	24	28.9
22 years and over	--	--	2	18.2	--	--	9	81.8	12	13.3
All	15	18.1	15	18.1	35	42.2	18	21.7	83	100.0

From Table 3(a), it is shown that thc majority of the respondents were juniors (42.2%), while only 15 (or 18.1%) were freshmen, 1 (or 18.1%) were sophomores and 18 (or 21.7%) were scniors. In tcrms of their age, the data showed that 4 (or 4.8%) wcre under 18 years, 44 (or 53.0%) were between 18 and 20 years, 24 (or 28.9%) were bctween 20 an 22 years, and 11 (or 13.3%) were 22 years or older. The respondent's class level in relation to gender is presented in Table 3(b).

Table 3(b). Number and percentage of respondents by gender and class level.

	Male		Female		All	
Class Level	**N**	**%**	**n**	**%**	**n**	**%**
Freshman	11	73.3	4	26.7	15	18.1
Sophomore	10	66.7	5	33.3	15	18.1
Junior	24	68.6	11	31.4	35	42.2
Senior	13	72.2	5	27.8	18	21.7
All	58	69.9	25	30.1	83	100.0

From Table 3(b), it is shown that while 73.3% of the freshmen were males, only 26.7% were females. The same trend of undcr-representation for females in the class levels was fairly consistent with the highest representation in sophomore year with 66.7% of the rcspondents being males compared to 33.3% being females.

In response to the primary purpose of this research, tcn specific research questions were considered. The research questions are prescnted in the remaining part of this section. Each research question is restated, followed by a presentation of the research findings relatcd to the rescarch question.

Research Question 1: What is the perceived impact of the VCR/ DVD/ VCD upon the Saudi society culture?

In order to get an idea of the extent to which VCR/ DVD/ VCD programs have affected Saudi society culture, respondents were asked to indicate the extent to which they perceived VCR/ DVD/ VCD programs have affected Saudi values, beliefs and attitudes. In an ordinal Likert-type scale ranging from (1) very strongly affected to (5) not at all affected, means and standard deviations were computed on each of thc affected areas. This measure being an ordinal Likert-type scale, a low mean (near 1.00) will indicate a high effect, whilc a high mcan (near

5.00) will indicate a low effect. Table 3(b) presents the means and standard deviations for the perceived effect of VCR/ DVD/ VCD programs on Saudi students' values, beliefs and attitudes.

Table 4. Means and standard deviations for the effect of VCR/ DVD/ VCD programs on values, beliefs, and attitudes.

Cultural Aspect	Mean	S.d.
Values towards importance of family ties	4.145	1.170
Beliefs in the woman's role	2.542	1.129
Attitudes towards family size	2.157	1.131

From Table 4, it is shown that VCR/ DVD/ VCD programs affect Saudi society beliefs in the role of women and attitudes towards family size more than it affects values towards importance of family ties.

Respondents were also asked to indicate their level of agreement as to whether VCR/ DVD/ VCD affected Saudi society in terms of family ties, family size, studying habits, friendship concept and use of leisure time. In a five point Likert type scale ranging from (1) strongly agree to (5) strongly disagree, means and standard deviations were computed for each of the affected areas. A high mean (near 5.00) will indicate a strong disagreement that the VCR/ DVD/ VCD has affected the area, while a low mean (near 1.00) indicates a strong agreement that the VCR/ DVD/ VCD has affected the area. Table 5 shows the means and standard deviations for each of the affected areas.

Table 5. Means and standard deviations for the effect of VCR/ DVD/ VCD programs on Saudi Students' in terms of family ties, family size, studying habits, friendship concept and use of leisure time.

Area Affected	Mean	S. d.
Strengthening family ties	4.157	0.930
Encouraging reduction of family size	2.108	0.781
Changing of study habits	1.976	0.540
Changing of the friendship concept	2.000	0.584
Changing the usage of leisure time	1.904	0.509

From Table 5, it is shown that respondents perceived a greater effect of VCR/ DVD/ VCD on usage of leisure time (mean - 1.904), the study habits (mean = 1.976), and the least effect on strengthening family ties

(mean = 4.157). The effect of VCR/ DVD/ VCD on cncouraging the reduction of family size was near neutral (mean= 2.108).

Research Question 2: To what extent do the VCR/ DVD/ VCD affect the Saudi society on their family size?

On the respondents' perception on the extent to which VCR/ DVD/ VCD programs have affected the Saudi society on the family size, frequencies and percentages were computed for each response level. Table 6 shows the frequencies and percentages for each response level.

Table 6. Frequencies and percentages for the effect of the VCR/ DVD/ VCD on the reduction of family size as perceived by Saudi undergraduate students.

Level of Agreement/Disagreement	Frequency	Percentage
Strongly Disagree	3	3.6
Disagree	7	8.4
Neither Agree nor Disagree	21	25.3
Agree	21	25.3
Strongly Agree	31	37.3

From Table 6, it is shown that 52 (or 62.6%) of the respondents agree or strongly agree that VCR/ DVD/ VCD programs affect Saudi Society in terms of family size, while only 10 (or 12.0%) strongly disagree.

Research Question 3: Is there a relationship between the numbers of hours spent watching the VCR/ DVD/ VCD and thc effect of cultural aspect through the VCR/ DVD/ VCD?

Respondents were asked to indicate the approximate number of hours they spend watching VCR/ DVD/ VCD programs per week. The number of hours ranged from the lowest 7 hours (a week) to the highest 17 hours (a week). For the purpose of analysis, ten hours or less wcre considered low VCR/ DVD/ VCD hours and more than ten hours were considered high VCR/ DVD/ VCD hours. Based on this dichotomous measure of the amount of VCR/ DVD/ VCD hours per week, a chi-square test of statistical significance was used to determine whether or not there exists a statistically significant relationship between the amount of VCR/ DVD/ VCD watched with the perceptions on the extent VCR/ DVD/ VCD programs affect Saudi society culture.

Table 7 shows the observed chi-square values and their corresponding significance level for the effects of VCR/ DVD/ VCD hours on Saudi society values, beliefs and attitudes.

Table. 7 Chi-square results for the effect of VCR/ DVD/ VCD hours on Saudi students' values, beliefs and attitudes.

Cultural Aspect	Chi-Square value	d. f.	Significance Level
Values towards importance of family ties	8.013	4	0.0911
Believes in women's role	2.427	4	0.6577
Attitudes towards American culture towards family size	4.197	4	0.3801

* Significance at 0.05 levels.

Table 7 shows that no statistically significant relationship was observed between the number of VCR/ DVD/ VCD hours per week with the perception on the VCR/ DVD/ VCD effect on Saudi students' values towards importance of family ties ($x2 = 8.013$, $P > 0.05$), beliefs in women's role ($x2 = 2.427$, $P > 0.05$) and attitudes towards family size ($x2 = 4.197$ $P > 0.05$). As indicated by the chi-square test, no systematic relationship exists between numbers of VCR/ DVD/ VCD hours per week with any of the cultural aspects considered in this study.

Research Question 4: Is there a significant relationship between VCR/ DVD/ VCD hours and the effect of Saudi society in terms of family ties, family size, studying habits, friendship concept and using leisure time?

Respondents were asked to indicate their level of agreement of disagreement as to whether watching VCR/ DVD/ VCD affects Saudi society in terms of family ties, family size, studying habits, friendship concept and use of leisure time on a Likert-type scale:

(1) Strongly disagree

(2) Disagree

(3) Neither agrees nor disagrees

(4) Agree

(5) Strongly agree.

Using this five-level measure of the extent of agreement, crossed with the two-level measure of VCR/ DVD/ VCD hours considered in research question 3 above, a chi-square test of statistical significance was used to determine whether or not the perception on the effect of VCR/ DVD/ VCD on family size, family ties, studying habits, friendship concept and use of leisure time depended on the number of VCR/ DVD/ VCD hours. Table 8 shows the observed chi-square values and their corresponding significance level for all these aspects of culture.

Table 8. Chi-square results for the effect of VCR/ DVD/ VCD hours on Saudi students' values, beliefs and attitudes.

Cultural Aspect	Chi-Square value	d. f.	Significance Level
Strengthening family ties	6.192	3	0.1026
Encouraging reduction of family size	2.574	3	0.4621
Changing of the study habits	4.716	3	0.1938
Changing of the friendship concept	0.207	3	0.9765
Changing the usage of leisure time	1.175	3	0.6336

Table 8 shows no statistically significant relationship was observed the perceptions on the effect of VCR/ DVD/ VCD on the aspects of culture with the numbers of hours spent viewing VCR/ DVD/ VCD per week.

Research Question 5: Were types of movies (American, Egyptian, and Indian) do Saudi Arabian students watch on their VCR/ DVD/ VCD?

On a four-point Likerrt-type scale indicating the frequency of viewing American, Egyptian or Indian movies on the VCR/ DVD/ VCD, ranging from (1) frequently to (4) never, counts, percentages, means and standard deviations were computed for each of these three cultures. A low mean (near 1.00) will indicate high viewing rate, while a high mean (near .00) will indicate Z low viewing rate. Table 9, presents the counts, percentages, means and standard deviations for the rate of viewing movies from each culture (or country).

Table 9. Number and percentage of respondents by gender and class level.

	Culture or Country					
	Egyptian		**American**		**Indian**	
Rate of Viewing	**N**	**%**	**n**	**%**	**n**	**%**
Frequently	38	45.8	51	61.4	4	4.9
Sometimes	38	45.8	23	27.7	22	26.8
Seldom	7	8.4	9	10.8	24	29.3
Never	--	--	--	--	32	39.0
Mean	1.627		1.494		3.024	
Standard Deviations	0.638		0.687		0.929	

Table 9 indicates that the most frequently watched movies in the VCR/ DVD/ VCD are American followed by Egyptian movies. It is, however, interesting to note that 51 (or 61.4%) of the respondents indicated that they watch American movies frequently compared to 38 (or 45.8% who watch Egyptian movies frequently and only 4 (or 4.9%) who watch Indian movies frequently. On the other hand, none of the respondents indicted that they never watch Egyptian or American movies, while 32 (or 39%) indicated that they never watch, Indian movies. On average, Saudi students frequently watch American movies mean - 1.494), sometime watch Egyptian movies (mean - 1.626) and seldom watch Indian movies (mean = 3.024).

Research Question 6: To watch extent do commercials on the VCR/ DVD/ VCD affect Saudis in selecting the movies to watch on the VCR/ DVD/ VCD?

Respondents were asked to indicate whether or not they watch commercials on VCR/ DVD/ VCD programs. In case they do, an indication of their perceptions regarding the extent to which commercials on movies affect their selection of the types of movies to watch was also required. Of the total 83 respondents, 77 (or 92.8%) indicated that they do watch commercials on VCR/ DVD/ VCD programs. On a Likert-type sale ranging from (1) very strongly affected to (5) not at all affected,

respondents indicated the extent to which commercials affect their selection of movies. Table 10 shows the frequencies and percentages for each of the response levels.

Table 10. Frequencies and percentages for the effect of commercials on the selection of movies.

Response Level	Frequency	Percentage
Very Strongly Affected	10	12.0
Strongly Affected	17	20.5
Somewhat Affected	32	38.6
Slightly Affected	22	26.5
Not Al All Affected	2	2.4

From Table 10, it is shown that the majority of the, respondents indicted that they are somewhat affected (38.6%) or slightly affected (26.5%). However, it is only 2 (or 2.4%) who indicted that they are not at all affected by commercials in selecting movies to watch on the VCR/ DVD/ VCD.

Research Question 7: What is the perceived impact of television (TV) on the Saudi society?

Respondents were asked to indicate the extent to which they perceive the television (TV) has affected their view regarding acceptance of non-Saudi values. In a Likert-type scale regarding from (1) very strongly affected to (5) not at all affected, frequencies and percentages were computed for each of the response categories. Table 11, present the frequencies and percentage for the distribution of Saudi undergraduate students' responses.

From Table 11, it is shown that 53 or 64.6%) of the respondents indicated that television has slightly or somewhat affected the Saudi society culture. However, 27 (or 33.0% indicated that the effect is strong or very strong, while only 2 (or 2.4% indicated that television does not at all affected the Saudi society.

Table 11. Frequencies and percentages for the impact of television TV) on acceptance of non-Saudi values.

Response Level	Frequency	Percentage
Very Strongly Affected	13	15.9
Strongly Affected	14	17.1
Somewhat Affected	27	32.9
Slightly Affected	26	31.7
Not At All Affected	2	2.4

Research Question 8: What are some of the reasons why Saudis watch more hours of the VCR/ DVD/ VCD than of the TV?

Respondents were provided with five potential reasons why peoplc in Saudi Arabia watch more programs on the VCR/ DVD/ VCD than on the TV. To each of these reasons, respondents were asked to indicate the extent to which they agree or disagree that the given reason is valid. On a five-point Likert-type scale ranging from (1) strongly agree to (5) strongly disagree; means and standing deviations were computed for each of the response or reasons. A high mean near 1.00 indicates a strong agreement. Table 12, shows the means and standard deviations for each of the five reasons.

From Table 12, it is shown that there was a general agreement to a strong agreement that all the five reasons explain why people in Saudi Arabia watch more programs on the VCR/ DVD/ VCD than on thc TV.

Research Question 9: Does the perception on the immediate family size depend on the respondent's gender and class level?

In an attempt to determine whether or not the desired immediate family size of Saudi students depended on the student's gender and class level, a chi-square test of statistical significance was utilized. Table 13, shows the chi-square values and their corresponding significance level for respondent's gender and class level.

Table 12. Means and standard deviations for the reasons that accounts for more hours of VCR/ DVD/ VCD than TV hours.

Reason	Mean	S. D.
Limited TV channels	2.084	0.736
Limited programs on TV	2.000	0.737
Lack of entertainment on TV	1.866	0.539
Lack of educational programs on TV	1.831	0.539
Limited time of TV schedule	1.795	0.579

Table 13. Chi-square results for the relationship between desired family size with gender and class level.

Independent variable	Chi-Square Value	d. f.	Significance Level
Gender	0.701	1	0.4020
Class Level	0.395	3	0.9412

From Table 13 it is shown that no statistical significant relationship exists between the desired immediate family sizc ND gender ($x2 = 0.701$, $P > 0.05$) or class level $x2 = 0.395$, $P > 0.05$).

Research Question 10: Is there as statistically significant difference between the extended family and the desired immediate family size?

Respondents were asked to indicate: (a) the size of thcir extended family) parents, sisters and brothers), and (b) the desired size of thcir immediate family spouse and children). Dependent two samplc t-test was used to determine if there is statistically significant between the extended and the desired family size of the Saudi undergraduate studcnts.

Table 14 shows the means, standard deviation, t-value and the observed significance level for this test.

Table 14. T-test results for the difference between the extended family size and the desired immediate family size.

Size	Mean	S. D.	t-value	d. f	Significance Level
Desired immediate family size	4.566	1.381			
			20.57	82	0.0000*
Extended family size	12.699	3.692			

** Significance at 0.05 levels.*

From Table 14 it is clear that a statistically significant difference between the desired immediate family and extended family size was observed at 0.05 levels (t - 20.57, P < 0.05). The data indicated that the average extended family size of the Saudi student was 12.699 while on average their desired immediate family size was 4.566.

Summary of Findings

This study assessed the perceptions of Saudi undergraduate students at King Abdulaziz University regarding the effect for the video (VCR/ DVD/ VCD) and television TV on the Saudi society culture. To achieve this perspective, ten research questions were addressed. Simple descriptive statistics, the chi-Square test and t-test were utilized in an attempt to answer the specific research questions in this study. The summary of the major findings were as follows:

1- VCR/ DVD/ VCD programs affect Saudi society beliefs in the women's role and attitudes towards family size more than it affects values towards importance of family ties.

2- No statistically significant relationship was observed between VCR/ DVD/ VCD hours and perceptions on the effect of VCR/ DVD/ VCD on attitudes towards family size, beliefs in women's role and values towards importance of family ties.

3- The number of hours spent watching VCR/ DVD/ VCD programs does not have a statistically significant relationship with the effect of VCR/ DVD/ VCD on the cultural aspects of family ties, family size, studying habits, friendship concept and use of leisure time.

4- The most frequently watched movies on the VCR/ DVD/ VCD by Saudi undergraduate students are American followed by Egyptian movies. The least watched are the Indian movies, where 39% of the respondents indicated that they have never watched Indian movies on their VCR/ DVD/ VCD.

5- The effect of commercials on the selection of movies was perceived to be only moderate (some what affected or slightly affected), where only 12% indicated a very strong effect and 2.4% indicated no effect at all.

6- The effect of television on the Saudi society was perceived to be moderate. Over, 15.9% of the respondents indicated a very strong effect of television on Saudi society and 2.4% indicated no effect at all.

7- Generally, most respondents agree or strongly agree that limited television channels, limited programs on the television, lack of entertainment on television, lack of educational programs and limited time of television schedule explain why people in Saudi Arabia watch more VCR/ DVD/ VCD than TV programs.

8- No statistically significant relationship observed between the desired immediate family size and respondent's gender.

9- The data indicated that the size of the extended family of Saudi undergraduate students at King Abdulaziz University is significantly bigger than the size students desired their immediate family to be. While the average extended family size was 12.699, the average desired immediate family size was 4.566.

Conclusions

The following conclusions may be drawn from the findings of this study:

1- There is a general agreement among Saudi students that VCR/ DVD/ VCD programs affect their perception of the size of their immediate family is certainly crucial. This finding together with the prediction that the desired immediate family size is down to 4.566 from 12.699 suggests that the VCR/ DVD/ VCD programs may be responsible for the decline in the Saudi population's growth rate.

2- The influence of the Western culture on the Saudi society is clearly reflected on the fact that the most popular movies among Saudi

students are American. Though Egyptian movies are also popular among these students, the influence of the Western culture in Egypt also has an indirect influence on the Saudi society.

Recommendations

This research was undertaken to assess the effect of foreign cultures through the video (VCR/ DVD/ VCD) and television (TV) on the Saudi society as perceived by Saudi undergraduates students at King Abdulaziz University, Jeddah, Saudi Arabia. The major limitation of this research was the small size of the sample. This shortcoming poses limitation in the study's external validity. Though the study may not be safely generalized to any larger population, it gives at least an indication of the effect of the VCR/ DVD/ VCD and TV on the Saudi society as perceived by Saudi students. The researcher recommends that further research on this project needs to utilize a larger sample drawn randomly from a population in Saudi Arabia.

This study recommends that the Saudi Ministry of Culture and information do the following:

1- Alert people about the impact of the VCR/ DVD/ VCD and TV. For example, the mass media in Saudi Arabia can provide and alert Saudis about the impact of foreign cultures through the VCR/ DVD/ VCD and TV. Also, the ministry should teach Saudis about the beauty of their own culture through the mass media. In addition, the ministry should show this problem in order to alert people by using, "discussion panels" on TV to help promote these ideas and to help make the Saudis proud of their heritage and values.

2- Build institutes to train Saudis in Media Production, so that they can locally produce Saudi movies for the VCR/ DVD/ VCD and series for television. The content of this media would focus on reinforcing the beliefs and values of Saudi Arabian society.

3- Develop TV programs to teach beliefs and values using teenagers on the TV because this is the population we want to reach.

4- Design training classes in Saudi high schools, colleges and universities to alert students about the undesirable, negative effects of the VCR/ DVD/ VCD on the society. As a result, this would create a positive habit of using the VCR/ DVD/ VCD among those Saudi students.

5- Create new incentives to teach Saudi students about the cross-cultural communication problem and effects of mass media on society. This focus is not currently in the Communication Departments at Saudi Arabian universities.

These recommendations would help reduce the dependence on outside movies and shows, thereby decreasing the amount of foreign cultures' influence in the country. It should be noted, that Saudi Arabia will not be able to eliminate all the foreign influence in the country, but they must maintain the important values and traditions of their people.

Endnotes

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www.merging.com/vcube/Pages/WebSite/Glossary.html *or*
www.isprank.com/glossary/VCR.html

[2] www.bu.edu/webcentral/learning/av/glossary.html *or*
www.wgcu.org/watch/hdtv_glossaryofterms.html *or*
www.bu.edu/webcentral/learning/av/glossary.html

[3] www.tufts.edu/orgs/edmedia/gloss.html *or*
www.tufts.edu/orgs/edmedia/gloss.shtml *or*
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[19] *Ibid.*, P. 48.

[20] *Ibid.*, P. 51.

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Appendix A

Letter and Questionnaire (English Version)

Dear Saudi student:

I am conducting a research about the effect of the foreign cultures on Saudi Arabian society through the VCR/ DVD/ VCD and TV usage in Saudi Arabia.

Enclosed you will find a questionnaire with items related to VCR/ DVD/ VCD and TV (*Two Saudi Arabian Governmental Television Channels: The First Channel broadcasts in Arabic and the second Channel broadcasts in English.)* usage in Saudi Arabia. This questionnaire will take about ten minutes of your time. I would appreciate it, so much, if you would answer all the questions to the best of your knowledge.

The information in this questionnaire will be used for scientific purposes only and will be treated confidentially; therefore, your name and address will not be required. Please follow the guidelines to complete the questionnaire. The completed questionnaire will be collected at the end of your class meeting.

Thank you very much for your concern and your voluntary cooperation in completing and returning the questionnaire. For further information please contact me:

Dr. Hassan Omar Basfar

hassanbasfar@yahoo.com

kau.edu.sa/hbasfar

Questionnaire

Instructions: Please answer all questions to the best of your knowledge by placing an "√" On the proper line. If any questions do not apply, please state "Not Applicable "NA"

Part 1

1. What is your gender?
   Male ☐ Female ☐

2. What is your marital status?
   Single ☐ Married ☐
   Divorced ☐ Widowed ☐

3. What is your current age?
   Less than 18 years ☐
   18 to less than 20 years ☐
   20 to less than 22 years ☐
   22 and over ☐

4. What is your educational class level?
   Freshman ☐ sophomore ☐
   Junior ☐ Senior ☐

Part 2

The following questions are aimed at finding out your experience with VCR/ DVD/VCD.

5. Is there a video (VCR/DVD/VCD) in your living quarters?

   Yes ☐ No ☐

If "No.", Please proceed to Question #16.

Approximately how many hours of programming do you watch movies on the VCR/ DVD/ VCD in a week?

Hours ....

6. Do you watch the VCR/ DVD/ VCD?
   Alone ☐
   With your friends ☐
   With your family ☐

7. Do you watch Egyptian movies on the VCR/ DVD/ VCD?
   Frequently ☐ Seldom ☐
   Sometimes ☐ Never ☐

8. Do you watch American movies on the VCR/ DVD/ VCD?
   Frequently ☐ Seldom ☐
   Sometimes ☐ Never ☐

9. Do you watch Indian movies on the VCR/ DVD/ VCD?
   Frequently ☐ Seldom ☐
   Sometimes ☐ Never ☐

10. Which types of movies do you prefer to watch on the VCR/ DVD/ VCD?
    Please rank according to your preference (1 = most preferred, 5 = least preferred).
    Comedy ☐
    Action Thriller ☐
    Romance ☐
    Educational ☐
    Sports ☐

11. Do you watch commercials on VCR/ DVD/ VCD programs?

    Yes ☐ No ☐

    If yes, to what extent do you think commercials on movies affect your selection of the types of movies to watch on the VCR/ DVD/ VCD?

    Very strongly affected ☐
    Strongly affected ☐
    Somewhat affected ☐
    Slightly affected ☐
    Not at all affected ☐

12. Do VCR/ DVD/ VCD movies' viewing time reduce your TV program viewing time?

    Yes ☐ No ☐
    Why? (Please specify) ____________________

    ____
    ____
    ____
    ____

13. In general, to what extent have VCR/ DVD/ VCD programs affected the following: (Please circle the number?) (Please use the scale: 1= Very strongly affected 2 =

Strongly Affected; 3= Somewhat affected; 4 = Slightly affected; 5 = Not at all affected)

Your values toward the Importance of family ties.	1	2	3	4	5
Your beliefs in the women's Role.	1	2	3	4	5
Your attitude toward American culture in terms of Family size.	1	2	3	4	5

14. Below are some statements regarding VCR/ DVD/ VCD usage which you can respond to using the scale? (Scale: SA= strongly agree; A= Agrees; N/D= neither agree nor Disagree; D = Disagree; SD = strongly disagree).

	SA	A	N/D	D	SD
Watching the VCR/ DVD/ VCD strengthens family ties.	☐	☐	☐	☐	☐
Watching the VCR/ DVD/ VCD encourages reduction of family size.	☐	☐	☐	☐	☐
Watching the VCR/ DVD/ VCD changes the study habits.	☐	☐	☐	☐	☐
Watching the VCR/ DVD/ VCD changes the friendship concept.	☐	☐	☐	☐	☐
Watching the VCR/ DVD/ VCD change the custom of using leisure time.	☐	☐	☐	☐	☐

15. Please indicate the extent to which you agree to some of the reasons given as to why Saudis prefer to watch more programs on the VCR/ DVD/ VCD than on the TV in Saudi Arabia. (Please use the scales; SA= Strongly agree; A= Agree; N/D= Neither agree nor disagree; D= Disagree; SD= Strongly disagree).

	SA	A	N/D	D	SD
Limited TV Channels.	☐	☐	☐	☐	☐
Limited Programs on TV.	☐	☐	☐	☐	☐
Lack of Entertainment on TV.	☐	☐	☐	☐	☐
Lack of Educational Programs on TV.	☐	☐	☐	☐	☐
Limited Time of TV Schedule.	☐	☐	☐	☐	☐

Part 3

The following questions are related to your experience with the TV (*Two Saudi Arabian Governmental Television Channels: The First Channel broadcasts in Arabic and the second Channel broadcasts in English.*).

16. Do you watch TV?

Alone ☐
With your friends ☐
With your family ☐

17. In general, to what extent has Saudi TV affected your views regarding acceptance of non-Saudi values?

Very strongly affected ☐
Strongly affected ☐
Somewhat affected ☐
Slightly affected ☐
Not at all affected ☐

Why? (Please specify) ____

____

____

18. Watching television programs increase my academic performance?

Strongly agree ☐
Agree ☐
Neither agrees nor disagrees ☐
Disagree ☐
Strongly disagree ☐

Part 4

The following questions are designed to obtain information about your contacts with family and friends in Saudi Arabia.

19. What is the size of your family (parents, sisters and brothers)? (Please indicate the number?

Number ....

20. What kind of ties do you presently have with your extended family (parents, sisters, and brothers)?

Very strong ties ☐
Strong ties ☐

Moderate ties ☐
Weak ties ☐
Very weak ties ☐

21. Generally speaking, what size would you like your immediate family (your spouse and children) to be? (Please indicate the number).

Number ....

22. How frequently do you interest with your friends?

Frequently ☐
Sometimes ☐
Seldom ☐
Never ☐

Thank you very much for your voluntary cooperation in completing the questionnaire. Have a successful academic year.

Appendix B

Mass Communication Policy in Saudi Arabia *

Introduction

The information policy refers to the principles and goals which constitute the foundations and requirements of information in Saudi Arabia. This policy emanates from Islam, in doctrine and law, which is the national religion. It aims at establishing belief in god, raising the intellectual, cultural, and perceptual level in the citizens, and dealing with social problems. It seeks to stress the concept of obedience to God, his prophet, and the legal guardian. It urges to respect the law and to carry it out contently. It includes the broad outlines which govern the Saudi information; thus accomplishing the goals by means of education, guidance, and recreation. This policy is considered a part of the country's general policy, and is specified in the following articles:

Article 1: The Saudi mass communication will oppose all destructive currents, atheistic Inclinations, materialistic philosophies, and all attempts to distract the Moslems from their.

Article 2: * The Supreme council of Mass Communication Policy, Riyadh, Saudi Arabia, October 1982. Translated into English by Sa'id Khader Al-Orabi Al-Harithi, beliefs. It will further expose their falsehood and dangers to the individuals and societies, are will stand up to every challenge which does not agree with the general policy of the country.

Article 3: All the information media seek to serve society by consolidating its precious Islamic values; firmly fixing its honored Arabic traditions; keeping its gracious inherited customers; and stand in opposition to everything that spoils its purity and harmony.

Article 4: All mass communication will seek to serve the existing policy of the Kingdom, protecting the primary interests of the citizens first, then the Moslems and Arabs in general. This will be done by the adoption of this policy and its presentation with full documentation, supported by precedence and facts.

Article 5: All the mass communication will seek to present the unique and distinctive characteristics or Saudi Arabia on the national and international levels, emphasizing its stability and safety, and progress in various domains by emhracing Islam as the constitution of the government and the law of life, placing upon her shoulders the respons9bility to serve the Islamic sacred places.

Article 6: All the mass communication will seek to strengthen the bond among the citizens by informing them of him numerous parts of their country and the significant aspects pertaining to them, thus demonstrating the complementary nature of these regions.

Article7: All the mass communication will seek to enhance the loyalty to the country, bringing to light his capabilities and potential bestowed upon it, and reminding them of the Greatness of its pas and present. As the citizen is made aware of his responsibility to his country, he will be urged to contribute to its progress, advancement, and protection.

Article 8: The Saudi mass communication will give the family its due attention, being the essential unit in the society, and the first school where children learn and are guided, where their personalities are developed and enriched.

Article 9: The Saudi mass communication affirms the relationship between today's child and tomorrow's environment. Thus, attention will be given to the guidance, educational, and recreational programs for children. The programs will be based on educational and scientific principles, and directed by highly specialized personnel.

Article 10: Recognizing the innate quality which the women have, and the duty which God has given her, the mass communication will provide special programs which will assist the woman in performing her innate duty in society.

Article 11: The Saudi mass communication will give special consideration to the teenagers, realizing the importance of the period or adolescence. Thus special programs will be designed to deal with tier problems and, meet their needs; thus preparing them adequately in religion and behavior.

Article 12: The mass communication will seek, through the use of the audio-visuals, to be informative in all that pertains to the history of the Kingdom by means of documentaries and recordings within and without he Kingdom.

Article 13: The Saudi mass communication will seek cooperation with educational and social organizations and research centers to conduct communication studies.

Article 14: The mass communication will design programs which will appeal to the highly educated to keep them abreast of all the educational and intellectual studies and scientific publications.

Article 15: The mass communications will seek to promote ad encourage scholarship in all fields of specialization. This cane accomplished at a high level of religion, science, awareness, and dedication, having all conditions favorable.

Article 16: Realizing its significant role, the mass communication will deal directly and effectively to abolish illiteracy by adop5ting educational and scientific principles, dedicating educational programs that meet the needs of every age and mentality.

Article 17: The mass communication in Saudi Arabia is certain that standard Arabic is the vehicle of Islam and the reservoir of its education. Consequently, the following points are emphasized:

(1) The authors and writers or programs will be directed to follow closely the rules of grammar and syntax, as well as care for correct expression and pronunciation.

(2) The newscasters, programs directors, and club sponsors will be directed to use standard Arabic, to avoid making mistakes in pronunciation, and conform to the rules of proper execution.

(3) To be highly selective, and avoid all that is derogatory or downgrading of standard Arabic.

(4) To raise the level of the programs that use colloquial Arabic gradually, and replace it with simplified standard Arabic.

(5) To actively support all programs, plays, and series which utilize the standard Arabic to make it desirable to the public?

(6) To engage in teaching standard Arabic to the non-Arabic speakers in the Islamic countries, utilizing the most advanced methods and technology.

Article 18: The Saudi mass media currently support educational and scientific movements by the following ways:

(1) Encouraging researchers, scientists, intellectuals in every way possible which includes the publishing of their scholarly works, and giving them opportunities to express their view.

(2) Guiding young talents, encouraging them and sponsoring them until they reach the desired level.

(3) Holding scholarly discussions and literary and scientific conferences among the educated in the Kingdom, as well as with others outside; thus, presenting the educational and scientific capabilities of the Kingdom.

(4) Encouraging specialized periodicals which are published in Saudi Arabia and the Arab world.

(5) Supporting national publishing houses that they may publish serious Saudi writings, and sponsoring book exhibits, thus demonstrating the rank which Saudi Arabia has attained in the scientific and educational world.

Article 19: The Saudi information media stresses the significance of tradition and the need to revive it. It carries out its part by accomplishing the following:

(1) Encouraging the preservation of tradition materially and morally by:

(a) Preparing programs identifying its books and their locations.

(b) Punishing it at the response of the government and making it available to everyone.

(c) Facilitating the availability of these books to the parties concerned.

(2) Resisting every effort which seeks to destroy tradition or draw it.

(3) Encouraging programs which draw on books of tradition, especially in the areas of study, play series and literary biographies.

(4) Exhibitions master places of tradition, introducing the public to the forefathers' /ancestors' efforts and accomplishments in many fields of knowledge, ND inviting them to bridge the gap between the past and the present of this nation.

Article 20: The information media will seek to bring closer all the Moslems by means of introducing the Islamic peoples, their countries, potentials and capabilities; and to instigate cooperation among these countries.

Article 21: The Saudi information media seeks:

(1) Unity and cooperation among all Arabs, avoiding all antagonistic tendencies.

(2) Defenses of their cases especially the ones dealing with the destines, urging them to stand up for Islam at every opportunity that avails itself.

Article 22: The Saudi information media affirms the standing invitation to God among Moslems and others until God inherits the whole earth. Thus the Saudi means of communication participates in these obligations in all wisdom and advice, seeking to communicate with intellect while respecting the privacy of others.

Article 23: The Saudi information media, in cooperation with their counterparts in the Islamic world in general, and the Arab world in particular, will seek to adopt a unified programs which serves the religious and secular interests of all Moslems, and will attempt to represent their cultural and intellectual unity.

Article 24: The Saudi information media affirms its respect of the rights of everyone individually and collectively. Simultaneously, it seeks to create an atmosphere of harmony, unity, and cooperation among all, informing everyone of his direct responsibility for the whole society.

Article 25: The Saudi information media seeks to be objective in presenting the facts, avoiding exaggerations, valuing the honor of an individual's word and the need to protect it and raise it above every suspicion.

Article 26: The Saudi information media desires that freedom of expression be guaranteed within the national goals and values of Islam.

Article 27: The Saudi information media advocates respect for the dignity of men; to exercise freedom in his land: to disapprove of every act of violence on individuals or peoples; to fight all expansive intentions; to strand by right, justice and peace; and to rise against injustice and racism.

Article 28: The Saudi information media affirms the import of human expert resources which is capable of accomplishing the goals of the Saudi means of communication; and entrusting these resources with training and making necessary adjustments.

Article 29: The Saudi information media encourages local production of materials which are in accordance with its policy.

Article 30: The information media of Saudi Arabia shall comply with this policy and execution of all its rules and regulations.

أثر الثقافة الأجنبية على ثقافة المجتمع السعودي من خلال الفيديو والتلفاز (دراسة ميدانية على عينة من الطلاب السعوديين لجامعة الملك عبدالعزيز)

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المستخلص. تهدف هذه الدراسة إلى التعرف على تصور الطلاب السعوديين تجاه أثر الثقافة الأجنبية على ثقافة السعوديين من خلال الفيديو والتلفاز، من حيث الروابط الأسرية وتوقعات حجم العائلة وتصور دور وظيفة المرأة وجنسية الأفلام المشاهدة من خلال الفيديو والتلفاز، وهي دراسة مسحية لعينة عشوائية من طلاب جامعة الملك عبدالعزيز بجدة، والذين بلغ مجموعهم ٨٣ طالبا جامعي بعدد ٥٨ (أو ٦٩,٩٪) ذكور و ٢٥ (أو ٣٠,١٪) إناث شاركوا في هذه الدراسة، ولقد استخدمت عمليات إحصائية وصفية لتحليل المعلومات.

ويمكننا أن نستخلص من هذه الدراسة عدة استنتاجات علمية مهمة ومنها الأتي:

١. استنتجت الدراسة بأن أثر برامج الفيديو يؤثر بشكل واضح على تصور الطلاب السعوديين واتجاهاتهم تجاه دور وظيفة المرأة في المجتمع.

٢. توصلت الدراسة أيضا بسبب عرض الفيديو والتلفاز نماذج أجنبية مختلفة عن نماذج المجتمع السعودي إلى وجود أثر واضح وعميق لتصور الطلاب السعوديين تجاه حجم أفراد العائلة مستقبلا أكثر من الأثر المتعلق بالروابط الأسرية للطلاب.

٣. توصلت الدراسة بوضوح أن كثافة المشاهدة للطلاب السعوديين للأفلام الأمريكية أكثر مما عليه من الأفلام المصرية والهندية والتي كانت أقل مشاهدة في الفيديو.

٤. استنتجت الدراسة بأن تصور الطلاب السعوديين تجاه معدل عدد أفراد العائلة تناقص من (١٢,٦٩٩) إلى معدل (٤,٥٦٦).

٥. توصلت الدراسة إلى استنتاجات وتوصيات علمية أخرى ستفيد الباحثين والمهتمين بأثر الفيديو والتلفاز على المجتمع السعودي والمجتمعات العربية الأخرى.